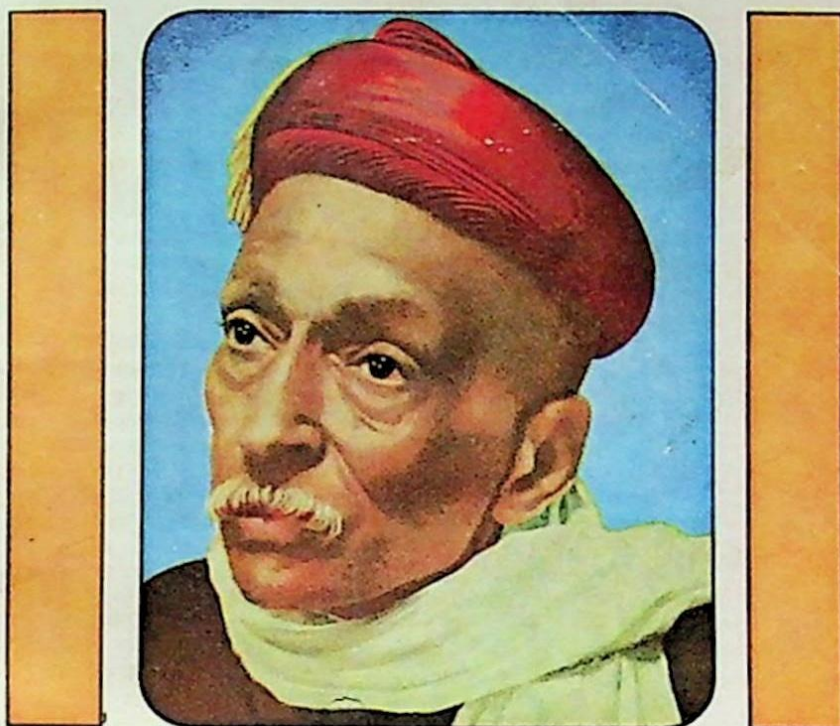




PATHWAY TO GOD

XVIII

JANUARY 1994

No. 2



A QUARTERLY JOURNAL

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.

PATHWAY TO GOD

[A Quarterly Journal of Spiritual Life]

" ONE GOD, ONE WORLD, ONE HUMANITY "

Editor : Shri P. D. Dharwadkar

B. Sc., C. Eng. FIE. M.A.S.C.E.

Vol XXVIII

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Annual Subscription

India (Bharat)	Rs. 25-00
Foreign (By Surface Mail)	" 100-00
Single copy	" 8-00
Life Subscription	" 250-00

Publication of "GEETA-RAHASYA" of Lokmanya Tilak

Lokmanya Tilak wrote the 'Geeta-Rahasya' in the prison of Mandalay. When he came back to Pune, he made moves to publish the same and accordingly discussed the matter with his friends. Tilak had said that Bhagwat Geeta begins with Karma-Yoga and ends with Karma-Yoga. This was objected to by the tradition-versed pundits of Pune. According to them real teaching of Geeta is renunciation as propounded by Adi Shankaracharya and not Pravritti-marg through Karma-Yoga as emphasised by Lokmanya Tilak. Hence they tried to persuade Tilak not to publish Geeta-Rahasya.

Tilak was in a fix. Being a politician, he was not willing to antagonise a section of the Society, and was thinking how to come out of this situation. His friend Dabasaheb Khaparde had a suggestion that they should take the blessings of a saint for the publication. They presented a Copy to Balkrishna Maharaj a disciple of Akkalkot Swami and asked for his blessings. He looked at the copy and said "When Adi Shankaracharya himself has blessed the work by giving Swapna darshan to Tilak in Mandalay jail, why have you again come to me? I will keep this book in my poojasthan" Since Tilak himself didn't believe in dreams, he had not told the same to anybody and was surprised by the revelation by Balkrishna Maharaj. The way was thus cleared for the publication of Geeta-Rahasya.

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Prayer to Lord Shiva

ध्यायेन्नित्यं महेशं रजतगिरिनिभं चारु चंद्रावतंसं ।
रत्नाकल्पोज्ज्वलांगं परशुमृगवराभीतिहस्तप्रसन्नं ॥
पद्मासोन समंतात् स्तुतममरगणैर्व्याघ्रकृत्तिवसानं ।
विश्वाद्यं विश्ववद्यं निखिलभयहरं पंचवक्त्रं त्रिनेत्रम् ॥

**One should meditate on Lord Shiva,
Whose complexion is like that of a silver
mountain,**

**Who carries the beautiful crescent moon
adorning his head,**

**Whose body is Shining with the brilliance of
precious stones,**

**Who holds in his hands various weapons like
the axe and the trishul.**

Who is ready to give blessings (to his devotees)

Who is sitting in Padmasana posture

Who is surrounded by Gods praising his glory

**Who is wearing the tiger skin (around his
waist)**

**Who is respected by the whole universe, being
its origin**

Who is five faced and

Who has three eyes.

अयं वक्तुं यजामहे सुगन्धिं पुष्टिवर्धनं ।
उर्वारिकमिव बंधनान्मृत्योर्मुक्षीय मामृतात् ॥

We worship Lord Shiva to favour us with growth of well-being, health & nourishment and to deliver us from the bond of death like the gourd from its stalk and not to separate us from immortality.



PITY THE NATION.....

My friends and path-fellows—

*Pity the nation that is full of beliefs and empty of religion.
Pity the nation that wears a cloth it does not weave, eats a
bread it does not harvest and drinks a wine that flows
not from its own wine-press.*

*Pity the nation that acclaims the bully as hero and deems
the glittering conqueror bountiful.*

*Pity the nation that despises a passion in its dream, yet
submits in its awakening.*

*Pity the nation that raises not its voice save when it walks
in a funeral, boasts not except among its ruins, and
will rebel not save when its neck is laid down between
the sword and the block.*

*Pity the nation whose statesman is a fox, whose philoso-
pher is a juggler, and whose art is the art of patching
and mimicking.*

*Pity the nation that welcomes its new rules with trumpet-
ings and farewell's him with hootings, only to welcome
another with trumpeting again.*

*Pity the nation whose sages are dumb with years and
whose strong men are yet in the cradle.*

*Pity the nation divided into fragments, each fragment
deeming itself a nation.*

Kahlil Gibran



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

EDITORIAL

Crisis In Indian Society

During the Vedic times, the society was nurtured, strengthened & protected by the four varnas of the chatur varnya system with their selfless and dedicated service. The four varnas were, then, not based on birth but Achar-Samhitas & hence inter changeable and equal in status. An individual who lacked integrity and dedication had no place in any of the Varnas ईशावास्य इदं सर्वं । मा गृधः कस्यस्वित् धनं । and आत्मवत् सर्वभूतेषु । guided the behavioural pattern of the society.

Over the thousands of years, the ideal society of vedic times underwent changes & drifted downgrade. The Chaturvarnya system based on Achar-Samhita gave way to caste system based on birth, which made the Society rigid creating all sorts of problems of inferiority & superiority complexes flouting the duties & responsibilities ordained in the Achar-Samhitas for the unity & welfare of the society.

What is the picture of the society today? Dedication & selfless service are not noticeable even in the higher echelons of the leadership. Code of ethics, mutual faith & healthy conventions exist only in words like the national inscription "सत्यमेव जयते," with no serious effort being made that truth should prevail over untruth. "Crime does not pay" is no more the description of the law and order situation. Educational institutions are run as lucrative business propositions. The universities have not remained the sanctum sanctorum of learning due to growing malpractices. Selection of candidates as people's representatives is without any rigid criterion of integrity, dedication and selfless service, but only for their clout to get elected by means preferred by them.

These representatives enjoy special privileges and access to centres of power, leading to opportunities for self-aggrandisement. Even criminals jump on this band-wagon to gain or tamper authority to escape the clutches of law. As a result, corruption has pervaded all levels of society sowing the seeds of its speedy degeneration.

When moral, spiritual & ethical values in society have deteriorated to such an extent that the identity of the five thousand year old civilization is at stake, religion cannot be a silent spectator. Swami Vivekanand said "India & Hinduism are organically related as body & soul". The national genius of Hindus call Bharat as the Goddess Mother of her spiritual culture. The spiritual base of our religion, culture & way of life have sustained the growth of our society through thousands of years. The national policies of today are imitations of western models without regard to the spiritual & ethical base of our society, which has already resulted in lop-sided growth. The western models have created societies with affluent elites but accompanied by strains in the social psyche.

Swami Vivekanand happened to tell Rockefeller to consider that the wealth given to him by God is for giving it back to the Society to help the needy. Rockefeller put this into practice by creating a number of institutions for public good & said "Now I am a happy man." Vivekanand told Jamshetji Tata who was travelling on the same ship that instead of importing goods from other countries one should think of establishing institutes of basic technical knowledge in our own country so that our people will learn to produce goods needed by them. Out of this conversation rose the Indian Institute of science at Bangalore with Donations from Tata. Sister Nivedita helped in planning the set up of the institute on request from Tata. Swamiji asked people to serve the

poor & the weak as God Himself and work for their welfare with selfless zeal. Such is the magic effect of the spiritual base of our way of life.

Our present generation of religious leaders need to give a positive direction to the people to serve the society selflessly for national good. Bhajans, Nama-japas, Kirtans, Pravachanas, Parayanas or meditation without a positive direction to the individuals to utilise the inner strength thus developed to serve the society with selfless dedication, to stand up for truth and resist evil, will only push the individuals into passivity and inaction resulting in disservice to the spiritual culture of the society. Spiritual culture cannot grow in a vacuum but needs to be supported by a strong and vibrant society made up of individuals having a firm ethical and spiritual base for their behavioural pattern. It needs to be remembered that the whole exercise of Bhagwat Geeta by Bhagwan Shrikrishna was to awaken and arouse Arjuna to do his duty with dedication and single minded purpose and fight fearlessly to uphold truth and vanquish evil. The aim was certainly not to create out of him a mere monk who has renounced life or an individual devotee of God steeped in self-realisation. Swamiji said "The older I grow the more every thing seems to me to lie in manliness."

In the above context, the following recent instances of individuals standing up to uphold truth and resist evil are note worthy—

1) Pandurang Shastri Athawale started his movement to reform society by explaining to people by personal contact that God resides in everybody's heart as said in Bhagwat Geeta and hence we should behave as brothers. He galvanised the fishermen in Gujarat and created a self supporting society where all be have as brothers in a family.

2) A Harijan devotee was installed as pujari in charge of a Hanuman Temple in Bihar by religious leaders.

3) Shankaracharya's and Mathadhipati's assembled to discuss ways and means to unite. The Hindu Society eradicating the dogmas of caste and creed. They garlanded the statue of Ambedkar extolling his work for upliftment of the weaker sections.

4) A nair boy was initiated into Brahminhood considering his qualities and inclinations to religious duties by Brahmin pandits of Kerala through vedic rites

5) Anna Hazare an individual in Maharashtra stood up against corruption and red tape in Govt. single handed and achieved success in some of the villages.

These examples amply prove that faith, determined effort and direction of purpose can surmount any difficulty and even individuals can put in their mite to stand up against untruth and help stop the down grade drift of the society and restore its ethical and spiritual glory. It is, therefore, imperative that our religious leaders emphasize on positive direction to regenerate this spiritual society along with religious philosophy and devotion to God Words rising from their renunciation frugal living and uprightness will certainly make an imprint on the minds of the youth.



The Philosophy of Ramcharit Manas

RAMCHARIT MANAS is the immortal work of Goswami Tulsidas, the great poet of Hindi literature. Though the author has narrated the story of Valmiki-Ramayana, the work is not merely a history or a specimen of fine poetry, but is known for its numerous other qualities like, the discussion regarding the ideals of Indian man and woman-hood, family life, the highest knowledge, supreme devotion, duties of the king, the importance of renunciation, religion, philosophy and so on. In fact, it deserves to be called the cultural encyclopaedia of Hinduism. Of course, its primary aim is not the discussion of Indian philosophy, but Goswami's outlook towards Rama compelled him to discuss several aspects of Philosophy like the nature of supreme being, the Jiva and its final aim of merging totally into the supreme divinity; the nature of the world, the means to be adopted for attaining the highest aim of life (i.e. Moksha) etc. If we collect his thoughts on these aspects, his clear outlook on life could be easily known and perhaps might enable us to present his philosophical thoughts in a systematic way.

The most important aspect of his philosophical discussion is his outlook on the nature of reality which has been one of the most controversial points of Indian Meta-physics. The credit of synthesising the Saguna and Nirguna aspects of Brahman goes to him. He believes that Brahman is basically Nirguna but becomes saguna for the sake of devotees. "There is really no difference between Saguna and Nirguna aspects of Brahman, according to Vedas, Puranas and the opinions of sages and scholars. That which was first unmanifest, unborn, void of form and quality, later on became Saguna due to the devotion of Bhaktas." In another context, the poet says that just as the lake looks charming due to lotuses only, the concept of Brahman also becomes more charming in its Saguna aspect. Here is really an attempt on

the part of Goswamiji to reconcile the Nirgunatva propounded by the Vedas and the Sagunatva described in Puranas. In other words he clearly means to say that the Nirgunatva of Brahman is the reality and Sagunatva being merely appearance. "One who is omnipresent, unborn, beyond any form or name, the same Lord for the sake of devotees, takes many roles and performs countless, extra-ordinary feats." Madhusudan Saraswati the great Advaitin also declares on similar lines, that inspite of the paramarthasatya being Nirguna, he likes for the sake of Upasana only the Saguna aspect in the form of Sri Krishna. While praying Rama in his Saguna form the poet clearly states that Nirgunatva indicated by the famous vedic quotation 'Neti Neti' applies to him only. Thus Sagunatva and Nirgunatva of the Lord which have become matters of great controversy between the monists and dualists are reconciled beautifully by Goswamiji who is an Advaitin in principle but 'Ramabhakta' in practice.

Regarding the nature of the world also, Goswamiji shows that he believes in its illusory nature like Adi Shankaracharya. Prior to the realisation of God the unreal appears to be real like the appearance of snake in the rope, and after realisation the illusory nature of the world is known, just as after awakening, the dream experience becomes illusory. In spite of this, man suffers from the happenings in this illusory world and does not stop worrying until realisation of the truth. To prove his point Goswamiji gives the example of a man lamenting in dream over the cutting of his head, until he awakens and realises that it was all false. Finally Goswamiji advises people not to bother about the experiences of this world whether pleasant or full of sorrow, since they do not constitute Paramartha-Satya. "Just as there is no loss or gain when the king turns a beggar or a poor-man secures 'Indra-pada' in dream, the wise person should consider the status of the world in the same manner."

The third important metaphysical point is the nature of the soul. Goswamiji being a follower of the path of devotion, one could expect him to be a Dvaiton, believing in the

total difference between Jiva and Ishvara, under all circumstances ; but that is not the case. He declares that the difference between Jiva and Ishvara, and the Nanatva (multiplicity) of Jiva are the results of Maya and only 'Bhagavadanugraha' (grace of the Lord) can remove this illusion. In another context, he explains the status of Jiva and Ishvara under the influence of Maya i. e., in Vyavahara-dasha as " That is Jivavastha when one does not know the nature of Maya, Ishvara and his own position; but Ishvaratve is that which prompts Maya and bestows the fruits of actions in the form of bondage and liberation to the ' Sansari-jeevas'. In paramarthavastha, the Jiva merges completely with Brahman and loses its individuality and defects, as could be seen from the following description. " Good people do not drink the liquor even when it is prepared with Ganga-water, but the same liquor loses the impurity and becomes sacred water when mixed with Ganga-pravah. Here it is clear enough that in the Mokshvastha, there remains no difference and hence the Jiva loses its identity.

The above discussion on the nature of the highest reality, status of the world as well as the individual soul, clearly, establishes the fact that Goswamiji is basically an Advaitin believing in the statement - 'Brahmam Satya Jagat Mithya Jivo Brahmaiva naparha' But his love for Sri Rama and liking for the Bhakti-marga has diluted the Advaita Siddhanta. It is this fact which is responsible to make his system even religiously attractive. According to Advaita Siddhanta Salvation is possible only through Jnana and Bhakti is a means to Jnana, but for Goswamiji Jnana being difficult to realise and practise, is inferior to Bhakti.

The path of knowledge is difficult to practise since there is no support to the mind in it. Even after hardships if one succeeds in this, he will not be liked by God. That is why the Vedas and Puranas advocate that Bhakti is the easiest and surest path for happiness in this as well as in the other world. Without Bhakti all other qualities are tasteless like the condiments void of salt. The path of devotion has gained much popularity because as quoted above, there is

some support for the mind in it. Firstly there is sagunatva of Brahman and temples and image worship bring peace of mind even to ordinary people in this path.

In the path of knowledge the reality has no form and it is very difficult to concentrate on a formless reality. But in the Upasana of Saguna-Brahman the moment the name of God is uttered as Rama, Krishna or Shiva, the form comes and stands before the mind. This is the real advantage of Bhaktimarg and there is no danger of the common man being misled. However, the Nishkama and Nirmala Bhakti is in a way 'Jnana' only but in a different form. While accepting Nirgunatva as Paramartha-satya, if Goswamiji could preach Bhakti, we can say that it is something comparable to 'Jnanottara Bhakti.' The affection of a married lady towards her parents can be said to be the most appropriate example of 'Jnanottara Bhakti.' Goswamiji, however, does not forget the truth taught in the Mahavakyas or Upanishads, in spite of his preference for Bhakti. "The eternal light of knowledge consists of 'Sohamasmi' meaning 'I am he' i.e. Brahman. The Moola-avidya will disappear only when this knowledge dawns."

Goswamiji states emphatically that only those who have faith in the words of Guru and Shastras, will attain salvation and without vairagya, Brahma-Vichara is not possible, and those who remain attached to the body and do not care for the soul are Avivekins. Brahmanubhava is not possible without Ahamkaranasha.

He has a word of advice to those who hate one form of the God and love the other in the following statement of Sri Rama- "Those who love me and hate God Shiva will have to suffer 'Narakavasa' for a Yuga".

This is the same as the vedic statement which believes in one reality with many names and forms (Ekam sadvipra bahudha vadanti). For the upliftment of the man, good character is the basic necessity and God does not like a person who lacks good behaviour - according to Goswamiji.

He declares at the end of his work in an extremely appealing way that " just as passionate man is mad after a woman and a greedy person thinks of nothing but money only; Lord, let me always remain attached to you ".

Thus Goswami Tulsidasji has presented to us a philosophy in his Ramacharit Manas which though traditional is made more appealing and at once fresh. He has neither neglected philosophy for the sake of religion nor ignored the ethics in the interest of the Metaphysics. His teachings appeal to the scholar as well as common man with equal force, and no one who shall have a chance to study his work could refuse to paint him as an extra-ordinary poet, philosopher, moralist, devotee and an excellent teacher.

Prof. G. G. Joshi



Each Soul is potentially Divine.

***The goal is to manifest this divinity within,
by controlling nature, external and internal.***

***Do this either by work, or worship, or psychic
control, or philosophy, by one, or more, or all of
these—and be free.***

***This is the whole of religion, Doctrines, or
dogmas, or rituals, or books, or temples, or
forms, are but secondary details.***

— Swami Vivekananda

The Philosophy of Bhagwadgita When Put Into Practice

It would be a blissful and a thrilling experience indeed when the Philosophy of Bhagwadgita is actually put into practice, says my inner voice: For this purpose, the basic principles enunciated in Bhagwadgita have to be re-interpreted in order to suit the changing conditions of the world today. Such a re-interpretation would alone help mankind to follow the new path that would bring not only material prosperity but also eternal peace and happiness to the entire mankind. However the mankind in its bargain only for material prosperity has lost its Individual Self, with the result that it has not only led mankind to the spiritual bankruptcy but has also brought untold misery and pain :

1.1 The philosophy of Bhagwadgita is universal in its application and is not confined to any particular section of the community or Religion. It contains universal truth applicable to all sections of the humanity at all times and for all ages, the only need being to reinterpret it to suit the changing conditions in the process of evolution.

1.2 Evolution in my opinion is the very sign of existence. Simultaneously with the evolution in the mode of our living, there has been an evolution in the philosophic approach as well. A comparison of the Upanishadic Mysticism with that of Bhagwadgita would show a significant change in its approach. The philosophy contained in Bhagwadgita was aimed at democratisation of the mystic experience for the benefit of the entire humanity. Mysticism could therefore no longer remain to be the private possession of the few as it used to be during the age of Upanishads.

1.3 According to Gurudeo Ranade, Bhagwadgita preaches the philosophy of God-realisation mainly through

the modes of Jnana Yoga, Bhakti Yoga, Karma Yoga and sanyas Yoga respectively. Aādya Shankaracharya however stresses the uniqueness of Jnana Yoga uncontaminated by karma as having been preached in Bhagwadgita. Lokamanya Tilak holds the view that 'Bhagwadgita preaches the philosophy of Karma yoga. He further says that with Karma Yoga the Bhagwadgita begins, with Karma Yoga the Bhagwadgita ends and it is Karma Yoga which pervades Bhagwadgita. According to Mahatma Gandhi however, 'Anasakti' is the central sun around which revolve the three planets of Devotion, Knowledge and Karma. If we analyse the concept of 'Anasakti', we see that it consists of three points - (i) desireless action (ii) dedication of all actions to God and (iii) Surrendering one-self to God body and soul. In this way says Mahatma Gandhi, could the body of man be made the temple of God !

1.4 Enlightened men as they are, their observations can not go wrong, as they are based on their own experience. But the fact remains that since all the Yogas mentioned above are aimed at the realisation of God, each one of them is as important as the other. My humble efforts in this regard would be to see how best they could be practised by a large section of the humanity so that the blissful experience could be shared by one and all. It is then we can proudly say that the basic objective of democratisation of Philosophy of Bhagwadgita is actually realised !

2. The concept and nature of God

The nature of God as described in Upanishads and Bhagwadgita is that, He is Omnipotent, and Omniscient. He is the Seer and the Seen. Formless as He is, He is visible in any form.

2.1 Keeping the above description in view, let us for a moment look at the universe and try to find out to ourselves what the real nature of God could be. We shall be thrilled to note that evidently, there is some unseen power which is present in each and every creation of the universe,

that directs and controls the activities of the entire universe in the most scientific methods. Because of this power alone, the entire universe has come into being. It is this power by whatever name you may call it, is God. As human beings, we are a small power house of that great power called 'God'. Hence all our duties are guided and controlled by His Divine Will. The entire universe in my opinion is the manifestation of God Himself as His presence, in the form of unseen Power, is felt in every creation of the universe. Further, the description of God as given in various scriptures viz. 'I am Brahman', 'That thou art', 'He is Myself' would also seem to support the above contention.

2.2 The recent discovery of Atomic theory would seem to lend support to the doctrine of 'Sphota' relating to the universe. It was Panini, who held that 'Sabda' which he identified with 'Sphota' (explosion) was the primal energy of the world. Further research has revealed that the atoms far from being solid particles as they were believed to be since antiquity have turned out to be consisting of vast regions of empty space in which extremely small particles the electrons-move around the nucleus. Hence at the atomic level, the solid material of classical physics, dissolves into wave like patterns of probability. For a physicist, a sub-atomic particle is not a thing but an interconnection between things and these things are in turn inter-connected between other things and so on. Atomic Physics thus reveals the basic oneness of the universe.

2.3 By extending the concept of modern scientific theories to the human beings, we come to the conclusion that we are inseparable part of the cosmos in which we are embedded and our goal should be to shed all ego sensations completely and in mystical experience merge with the totality of cosmos. Such a state has been rightly described by the Tibetan Buddhist Lama Govinda in the following words -

'To the enlightened man whose consciousness embraces the universe, the universe becomes his body, while his

physical body becomes the manifestation of the universal mind, his inner vision, an expression of highest reality and his speech an expression of eternal truth and mantrik power'.

2.4 The Upanishadic philosophy proclaims that each human soul divested of limitations imposed by Maya or illusion is Brahman Himself. Swami Vivekananda holds the view that the each soul is potentially divine. He therefore has advised us to dedicate ourselves to the service of Daridra Narayana (God manifested in the hungry destitute) to their upliftment and edification. The word Daridra Narayana was coined by Swami Vivekananda and popularised by Gandhiji as he too could experience the existence of God in the hungry destitute. It is also significant to note that the saint Tulsidas in one of his famous Dohas, says that having come into this world, we should run to meet and embrace every human being. For, we do not know in what form Narayan may appear'. He further advises us to believe that the whole world is filled with God and that all beings are His manifestations (Page 293 P. G. H)

3. The world on the brink of destruction :

A Casual glance at the world today would show how terrorism has threatened the very existence of humanity. With the advent of Science and Technology in the western world, the material prosperity has reached new heights thus inviting the East to follow suit. While reaching the peaks of material prosperity, the west has completely neglected the ethical values of life. The so called intelligentsia has branded the ' Religious Institutions (which are the custodians of spirituality) as the workshops of blind beliefs, thus breeding contempt in the minds of the general public regarding these religious institutions. The devilish power in man has raised its ugly head with a firm resolve to establish the Kingdom of might, challenging the authority of God by acts of terrorism. The fabric of social structure has been torn to pieces in such a way that the family life in the west has been threatened with total extinction

as it is not based on moral values of life. A major part of the world is found gutted in the flames of violence and the rivers of blood are found to be flowing. Thus, the humanity having lost humanism is facing the spiritual bankruptcy. It is for this reason that a majority of people in the west, are now looking towards India for spiritual guidance for attaining peace and tranquility. Many of those Indians, who in their pursuit of material prosperity have blindly followed the west and embraced western culture, are not less unhappy than those in the west. To many such families, the idea of sweet home has become a dream of the past !

3.1 It would be interesting to consider the views of Swami Chinmayanand regarding the difference in culture between the west and East as explained by him in his book ' Vedanta the Science of life ' (P 413-414). He says that difference in culture lies in the values and virtues of life entertained by the people in their respective regions. In the western countries the land was rugged and hard because of severe climatic conditions and constant snowfall. Consequently the people became hardy. Conquest of nature thus became a fundamental trait in the character of the people in the west. In such sharp contrast, the East provided land with plenty and prosperity. In such harmonious expression of life, every where people followed nature and quite naturally developed a culture based on serving and giving instead of fighting and procuring. Thus a culture emanating peace, tranquility, developed in this country, whereas materialism took roots in the west and the idea of conquest was established.

3.2 Swami Chinmayanand has rightly observed in the above book (p-420) that Hinduism is built upon duties and responsibilities and not on rights. The European way of thought he says has moulded itself upon principles of rights and they the Europeans have been growing through arrows, boomerangs and bullets and shells to reach the present, when they are threatening one another with atomic weapons and secret instruments of mutual slaughter to

The Philosophy of Bhagwadgita-When put into Practice 11

demand and maintain the rights of each against the rights of others. Thus the Western culture which is based on the principles of rights is posing a great threat to the peace and tranquility of the entire world. If the world has to be saved from the present disaster, it is my firm conviction that the philosophy of Bhagwadgita which is based on on Devotion and Duty would be required to be put into practice without further delay.

4. The philosophy of Bhagwadgita and its practice :

When I began to think about the philosophy of Bhagwadgita, a huge structure of 'Adhyatma Mandir' appears before my inward eye. It is a massive construction based on the strong foundation of ethical values of life, duly supported by the four pillars of Jnana, Bhakti, Karma and Sanyasa respectively. The walls of the temple are built with material of eternity extending into infinity. The temple is decorated with limitless lights of countless jewels reflecting the light of 'Paramatman'. The beautiful idol of lord Krishna (in human form) is found installed at the shrine by Bhagwan Vyasa the author of Vedas, Puranas and Bhagwadgita. The whole atmosphere would appear to be filled with the fragrance of the incense of devotion. The wall at the entrance is found inscribed in golden letters with the words 'One God one world One Humanity' symbolising that the Humanity which forms part and parcel of the world is the manifestation of God Himself, as proclaimed by Dr. Gurudeo Ranade. Another huge structure of 'Deepamala' effected in front of the temple fills my heart with still greater joy as it emits the light eternity to facilitate the seekers to wind their way towards the above temple. It would however be awful to see the huge column of mist consisting of ego self along with Ego sensation occupying the space between the temple and Deepamala, thus blinding the temple from our sight. It would however be thrilling to watch the melting away of the mist like dew drops at the warmth of the eternal light emitted from Deepamala, thereby removing the mist of ego sensation that stood in the way of realisation. Thus, with the liquidation of ego-self along with ego sensation, one

would be overjoyed to discover that his own self is not different from the creator self. Thus the human mind which was hitherto confused by the plurality of objects and innumerable forms would now realise that they are only a manifestation of one and the same form called 'God'. The inner mind (Budhhi) and the outer mind the (Manas), which were hitherto experiencing different visions altogether, would, with the above realisation, begin to experience only one vision as is the case with the two eyes experiencing one vision only.

4.1 With the brief introduction of 'Adhyatma Mandir' as indicated above, let us wend our way towards the temple which serves as a holy place for practising the philosophic principles enunciated in Bhagwadgita. As is customary amongst Hindus to wash hands and feet before entering into the temple, let us wash them at the stream of water collected by the melting away of the mist of Ego sense at the warmth of light emitted from 'Deepamala'. This cleans our body and mind which helps the perception of God much easy. It should be borne in mind that the purity of mind leads to purity of thoughts and purity of thoughts leads to purity of devotion and action. Let us now enter into the temple with the implicit faith in God, and with the further belief that the entire creation of the universe is the manifestation of God, Himself. At the entrance, the receptionist standing at the gate with folded hands would be distributing badges to all those entering into the temple with the words 'One God, One World, One Humanity' inscribed thereon, which would represent, the badge of life of every Seeker. On entering the temple, one begins to breathe the air of fragrance of devotion, with which the entire atmosphere is filled. At the beautiful sight of lord Krishna, installed by Bhagwan Vyasa, one would experience that jewel of one's own Self would be reflecting the light of 'Paramatman,' thus establishing the identity of one's own self with that of Creator self. If the perception of God is to be perpetual, meditation is a must for which the seed name, has to be obtained from a well recognised Guru. For this purpose, it would be sufficient if one prostrates before Bhagwan Vyasa with a pointed devotion and prays for a

'Seed name to be whispered in one's ear. On meditating on such 'Seed name', the mind not only gets purified but helps to realise God. Thus to the one who is immersed in deep meditation, the rustling of leaves would appear to him as mantra given by the wind to the plants which they chant merrily to invoke the grace of God. So also the chirping sound of the birds would appear to him as mantrik prayers offered by them in language of their own, to the Great Almighty the creator of the universe. Such a person would come to realise that animals too are offering prayers to God in the language of their own to seek advancement in their life. Thus the entire atmosphere would be found surcharged with prayers to God.

If the mind thus purified recognises Humanity as the manifestation of God, and sheds all ego sensations completely, Bhakti and Karma would automatically begin to flow towards the ocean of bliss like rivers flowing from the mountains merging with the sea. The entire activity of Jnana, Bhakti Karma and Renunciation would become an effortless job as the main impediment of ego sensation has been completely removed. Thus the mystical experience of merging with the totality of cosmos is experienced by all the Seekers of God. A state of bliss would prevail throughout the world when the humanity spring out from the false notion of caste, creed, and nationality and begins to work as one entity for the material and spiritual prosperity of the entire mankind!

5. Conclusion:

No experience would be as joyful as experiencing the blissful existence of God in each and every creation of the universe, as also of reaching the stage of Godhood by identifying oneself with that of Creator self called God. It is Bhagwadgita that preaches us to serve humanity not only with selfless and dedicated service but also with pointed devotion by shedding all ego sensations, as Humanity alone is the manifestation of God Himself. Thus, it is in this way, (as Dr. Gurudeo Ranade puts it) We shall not only understand the greatness of God but shall also direct our life in such a way that His greatness is also achievable by us!

-K. K. ADKAR

Swami Vivekananda's Chicago Address

Response to welcome

At the World's Parliament of Religions

11th September, 1893.

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

My thank also to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, Brethren a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord the different paths

which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee. "

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world, of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to Me". Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation, and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death knell of all fanaticism, of all persecutions with the sword or with the pen, and all uncharitable feelings between persons wending their way to the same goal.



Such guiding principles as I might unconsciously have in my life can be summarised as follows—

1) That nothing worthwhile is ever achieved without deep thought and hard work.

2) That one must think for oneself and never accept at their face value slogans and catch phrases to which, unfortunately, our people are too easily susceptible.

3) That one must forever strive for excellence, or even perfection, in any task however small, and never be satisfied with second best.

4) That no success or achievement in material terms is worthwhile unless it serves the needs or interests of the country and its people and is achieved by fair & honest means.

5) That good human relations not only bring great personal rewards but are essential to the success of any enterprise.

— Jotted down by J. R. D. Tata in 1965

Empirical Knowledge

Abstract : The main idea of this paper is to investigate the epistemology of empirical knowledge, in order to have foundational basis of my building up a Heterologic which is empirical and has a space-time framework. However we concentrate, in this paper on the project explication and ratification, in view of the two Approaches of Probability and Possibility in Heterologic.

Before I discuss the criteria of justification in the two concepts of explication and ratification, I mention the following :

In case the probability Approach, called by (P) the empirical knowledge should be taken as neutral with respect to the question of whether there is any other kind. This means that the physical or natural sciences should be neutral in the empirical knowledge *regarding the justifications* of the two explication or ratification. We have that the Probability Approach is based on measurements, quantities etc., therefore they have to be neutral in the justification of any explication and ratification.

In the case of the '*Possibility Approach*' we are dealing with social sciences. In that case we have an epistemology without a knowing subject (*) concerned solely with propositions and their logical relations is in principle inadequate.'

However we have dealt this statement with the degrees of the truth-values related to human subjects in terms of infimum and supremum in the '*Possibility Approach*' called as (P2) of my Heterologic, which I think it would not have an axiomatic basis. Since the *social sciences* would revalue in a least partially *subjective world*.

The controversy between '*mind and matter*' would relate to the two approaches of the possibility and probability.

In case of explication we require a "good evidence" (in case of (p_1) possibility approach) or verification of physical experiments (in case of p_1 probability approach)

(*) Proper in an essay "Epistemology without a knowing subject" in Objective Knowledge (Clarendon Press, Oxford 1972. 106-52,

The *explication* of the concept or criteria of *justification* concerning human subjects is related either by belief and personal experience OR their connection in general features of physical experiments.

These approaches can be translated by me into possibility (p_2) and probability (p_1) in Heterologic.

The ratification of the criteria of *justification* is not a priori, but refers to several other beliefs. We must know that these have other assumed knowledge about human beings and their abilities and limitations.

We discuss the two concepts of explication and ratification separately. I mention the various schools, naturalism, Scientivism, descriptism, conventionalism, foundationalism, foundherentism in view of the possibilistic probability and approaches.

Explication

We discuss the *concept of justification* in case of human subjects and their beliefs and experience.

a) Probability Approach (p_1) :-

It is more appropriate to discuss the three Schools of naturalism, scientivism, and foundherentism in this approach.

In case of naturalism it is propounded to confine to natural sciences, but later evidence show the evolution of

social sciences. In case of scientivism it is said to accomplish the traditional work of epistemology. However founderentism provides a reasonable explication of the concept of justification but there is much to further this concept of justification.

These schools can be said to be reasonable in the *macroscopic world* but in the macroscopic field it is difficult. This is so if we discuss Quantum Mechanics and question like the Heisenberg's principle.

b) Possibility Approach (p₂) :-

It is aptly relevant to discuss the Schools of descriptivism conventionalism, foundationalism in this Possibility approach.

We have the acceptance of the legitimacy of the traditional work in descriptivism. Whereas the justification of relevance of belief is a characteristic of coherentism. Foundationalism allows the relevance of experience to justification but in an unnatural behaviour, however "Weak Foundationalism allows basic beliefs to a certain extent but as basic observational facts only.

It seems to have a better view point in terms of the possibility approach, for I think even to have a *possibility of an event* whether it is totally physical or mental it must allow some concession to some kind of empirical stand point.

Ratification

The questions of ratification deal with the problem
i) satisfactory criteria ii) adequacy iii) Sound justification.

Criteria of *justification* cannot be realized as a priori, but as several *compartments of belief* which include assumed human subjects, their abilities and limitations.

These problems have to be dealt with the two approaches (i) Probability (ii) Possibility.

In the (p_1) probability approach we discuss "Naturalism" which deals with natural and physical sciences. In this problem of ratification it cannot be a priori, but have to rely on our empirical knowledge. It is distinguished from scientism which confines to natural and physical sciences. In our case we accept only those sciences which deal with measurements and quantities.

In the (p_2) Possibility approach we discuss conventionalism. The school has two reasons (a) Imperialist (b) Relativist, where (a) conforms the criteria of justification i.e. national belief (b) changes in belief over time.

Obviously the *goal of inquiry* would be required in the degrees of the truth-values *related* to human subjects with respect to infirmum and supremum of the well-formed formula, in the Heterologic with a space-time frame.

For our discussion, we must have an explanatory account of how the things are in a space-time frame work. The ratification of criteria of justification must not be undertaken a priori, for it would be referred to as Foundationalism.

Dr. (Ms.) Filita Bharucha



The philosophy of Vedanta deals with man and with human possibilities. Man can create a heaven around him, and he can create a hell also. That in depth study of man is the greatest contribution of Vedanta. It is a philosophy for you and me. It talks of perfect human freedom and equality with dignity, without respect to caste, creed or colour. It deals with man as man. That is the Universal vision of Vedanta, it is a truth discovered by sages and can be rediscovered by anybody.

— Swami Ranganathananda.

Gurudeva Ranade and the Path of the Spirit

Introduction

Man is born on the face of this earth and lives out his life till Death calls him away. What does man do during this his all too brief sojourn on earth? On the answer to this question depends the quality of his life, the manner of his death and his destiny thereafter.

As long as we are satisfied with the things life has to offer us as long as we are not made uneasy and inquisitive by the promptings of some undefinable 'divine discontent' in our hearts, so long do we take things as they come, good and bad, without bothering about the 'why and wherefore' of things. Our Philosophical queries and spiritual quest may be said to begin the moment things around us start making us restive enough, to ask questions of a very fundamental nature about them, such as "Is there any Order, any Justice in the events that occur in our life?", or "Is there any God or Spirit governing the destiny of this World?" Such a moment marks the transition of man from the 'enslaved' (*Baddha*) state to the State of a 'seeker of Liberation' (*Mumukṣu*)

The *Mumukṣu* or 'man seeking Liberation' asks further: "Is there any Ultimate Freedom and Bliss for man, or is he destined only to wander endlessly in a round of multitudinous births and deaths, trapped for ever in the thralldom of the senses and the dualities of existence? And if it be possible for man to attain such Freedom and Bliss, what is the Way to attain it? The *Mumukṣu* asks these questions because, unsatisfied with the finite and limited joys of wordly life which are ever tinged with sorrow, he seeks infinite joy which is free from sorrow; and unsatisfied with

he ever-fleeting and evanescent things of the world which are prone to death and destruction, he seeks somethings that is stable, ever-lasting, eternal and beyond all change. Anxious in his search, he looks out for a helping hand.

II Gurudeva and his spiritual Tradition

It is here that Gurudeva steps in to the picture. Submitting himself whole heartedly to the unrelenting spiritual discipline insisted upon by his spiritual Teacher, Sri Bhausaheb Maharaj, he attained *Sāksātkāra*, at an early age, but he was not one to rest content with just that ! Till the time he surrendered his body to God in the final act of Dedication in 1957 he stood ready always to give a helping hand by example and precept, to all those *Mumukṣuṣ* who cared to ask him about the Ultimate Destiny (viz. God-realisation) of man and the Bliss thereof. All those hundreds; nay thousands of 'lost souls' who come to him seeking spiritual enlightenment will bear testimony to this. By giving them spiritual initiation, encouragement guidance and help he turned these *Mumukṣuṣ* into a band of '*Sādhakās*' i. e. 'Pilgrims on the Path of the Spirit' seeking pure Bliss and Immortality through spiritual practice and Realisation.

Gurudeva (and the Spiritual Tradition to which he belonged) performed the *Task of the Age*, viz to re-live, re-interpret and re-state the Highest Spiritual Ideal of mankind in this Modern Age. wherein scientific progress outstrips itself every day and man prides himself on his rational and practical outlook on life. This' line of spiritual Teachers Sri. Nimbargi Maharaj, Sri Bhausaheb Maharaj, Sri Amburao Maharaj and Gurudeva - did not teach a thing of which they were themselves not ideal examples, and their teachings possess the following characteristics which give a rational, practical and scientific orientation to the Ancient Spiritual Ideal.

III Spiritual Instruction: Its Outstanding Characteristics.

1) *Need of spiritual Life in Human Existence :*

Gurudeva has gathered from spiritual literature in

Marahti, Kannada and Hindi and wonderfully analysed the 'Incentives' which lead a man to spiritual life. Spiritual life is essential for man in every Age because it helps him to fulfill his Ultimate Destiny and thus round off human existence. It gives him that real sense of contentment and bliss, which no other thing in the world can give him. To-day, the need for spiritual life is all the greater because the Advance of Science has brought greater comforts to human life and also greater mental discontent and unhappiness ! What with the increased hurry and worry of modern life, man has begun to wonder whether in finding a pathway to the moon he has lost his soul ! Spiritual discipline and experience give man that sense of contentment, joy and fulfilment which makes man bless the day he was born, fills his life with the joy of the Divine and enables him to greet death with a cheer ! Gurudeva, in all his writings, deals exclusively with the Theme Spiritual and carries conviction to the reader regarding the necessity and value of spiritual life.

2) Accommodation of spiritual life as an integral part of Normal Human Existence :

Gurudeva, like Sri. Nimbargi Maharaj and Sri. Bhausabeb Maharaj first proved by personal example and then preached that one can attain the greatest spiritual heights, while leading the normal routine life of a house-holder in society. Sri. Amburao Maharaj did not marry again after the loss of his wife, as per his Spiritual Teacher's advice, but after attaining Realization himself, he spent a very busy life in looking after the spiritual well-being of the huge *spiritual family* he had gathered around himself. These spiritual teachers continued to practise their spiritual austerities, without pause, even after attaining Realization, and yet never shirked their duty towards their own worldly and spiritual families.

A few exceptional human beings may find it suitable to renounce all worldly ties, in order to devote themselves exclusively to spiritual life; the trouble starts and tragedy results when these men of renunciation mislead mankind by

postulating 'external' renunciation as an Inevitable precondition to lead a spiritual life. Many early householder Saints and this our line of spiritual Teachers, fully explode this myth, indiscriminately spread by monks in order to claim a monopolistic right to spiritual life. The *genuine* spiritual men of renunciation also do not subscribe to this myth. Gurudeva has said, without directly referring to himself (as usual !), that there is no contradiction in leading a life of God-realization and holding the post of Vice-Chancellor in a University ! What more need be said about the positive harmony between our normal routine of life and spiritual life ?

3) *Relation between Spiritual life and the March of Science :*

Gurudeva, in his Presidential Address at the Indian Philosophical Congress (1937) has clearly shown, with reference to the latest advances in the sciences of Physics, Biology, Neurology etc., that the march of science only helps the ancient spiritual ideas and deals to shine with all the greater effulgence, that one does not contradict the other; rather, one complements and completes the other. In the same Address, he goes on to call the first glimpse of man's spiritual experience by the term '*spiriton*', similar to modern scientific terms like electron, proton etc. It is easy to see the great needs of spiritual life in this modern age of astonishing scientific progress, because man can be as unhappy on the moon as on earth ! So, man's journey to the moon will not make spiritual life obsolete; on the contrary, it would only mean that spiritual wisdom will have to reach the moon in order to make man *truly* happy there!

4) *Role of human faculties in Spiritual Life :*

Gurudeva, in his introduction to 'Pathway to God in Hindi Literature', explains how spiritual life gives scope for the highest development of the three traditionally accepted human faculties of (a) Thinking, (b) Feeling, and (c) Willing while a higher faculty called (d) Intuition enables us to have spiritual experience i. e. direct contact with Reality.

[a] *Thinking* : Every thinking person gathers wisdom through manifold and diverse experiences in the world and learns to discriminate between the right and the wrong, the good and the bad. The evanescent and sorrowful joys of the world soon disillusion him and he turns to spiritual life in search of something that is eternal and blissful. Thus, the thinking, reasoning, discriminating faculty of man brings him to the Life Spiritual and sustains him in the pursuit thereof.

Gurudeva speaks of '*Rational Mysticism*' and insists that not only is there no contradiction in these terms, but also that it is the only kind of mysticism worthy of the name. He grants that mystical experience may transcend human reason, but maintains that it does not contradict human reason. A mystic who leads a life of the Spirit, cannot be a fool or a dullard; he needs must have intellectual power of a high order, states Gurudeva categorically.

[b] *Feeling* : The faculty of feeling or emotion has a vital role to play in spiritual life. Gurudeva has assigned the most important place to taking the potent, *Guru* given *Nāma* of God'' (*Nēma*) in the technique of spiritual practice, but he goes on to state that the Name of God is to create genuine, feelingful devotion (*Bhāva*) to God in one's heart. He speaks of '*Bhāva*' as being superior even to '*Nāma*' and says that God is never far from such intense feeling of love for Him, and reveals Himself soon to such a devotee. Here, Gurudeva strikes a note of warning that this intense feeling or emotion must be directed God-ward, under the control of the intellect; otherwise it can lead to untold harm. There are many instances of unchecked and misdirected over-emotionalism of spiritual aspirants, leading to mental derangement and downfall.

[c] *Willing* : The will to act also plays a very important role in spiritual life. The rigorous spiritual discipline which has to be pursued day after day and year after year with faith, patience and perseverance, till God-realization is attained and also thereafter, requires constant effort of

the will to act spiritually. Gurudeva (and his Spiritual Tradition) insists that spiritual life is nothing if not tireless spiritual practice.

[d] *Intuition* : Gurudeva says that while the above three faculties play a vital role in spiritual life, it is the faculty of intuition alone that enables us to attain a direct and immediate apprehension of God or Reality. The faculty of Intuition does not contradict the other three of faculties, it rather penetrates and lies at the back them all, says Gurudeva.

5) *The Methodology of Spiritual Life* :

Gurudeva (and his Spiritual Tradition) excels in making the most **practical** suggestions for leading a spiritual life. Most problems arising in the path of the spiritual aspirant have been tackled and solutions offered. Practical hints regarding the conduct of the spiritual aspirant in private and public life have been profusely given. The difficulty of right ordering of 'loyalties', i. e. co-ordination of spiritual duties with one's normal daily activities, has been resolved by example and precept. The writer sincerely believes that such clear, practical advice about the practice of spiritual discipline in its various stages, leading up to Realization and thereafter, is rarely to be found elsewhere.

The spiritual discipline consists of (i) the principal discipline of Meditation on the Name of God, and three subordinate disciplines of (ii) Daily readings of spiritual literature, (iii) Daily reciting of the Glory of God, and (iv) Cultivation of the company of devotees of God.

i) The principal spiritual discipline consists of the Name of God (i. e. the potent *Mantra* given by the Spiritual Teacher), set to the accompaniment of the ever-present rhythm of the natural act of breathing. This is called *Nema* or *Namasmarana* or Meditation on the Name of God. By a steady and long practice, such rhythmic repetition of the Holy Name becomes natural and enables the breath to flow *evenly* over a long period of time. This meditation is done

in a steady, sitting posture, and the even flow of breath soothes the nerves, calms the mind and establishes gradually psycho-physical harmony. As the steady, even flowing of breath (in and out) is sustained naturally over a long period of time by regular, daily practice of meditation, an ideal condition is established, in the quickest possible manner, for the occurrence of that 'natural suspension of breathing' which is technically called '*Āval Kumbhaka*' in the science of Yoga. The thought waves in the lake of the mind tend to become still during such a 'natural breathing-pause', and when the occurrence of this state becomes frequent and more prolonged by practice, the stage may be said to be set for the manifestation of that Ultimate Reality which lies beyond all thought and speech, i. e. for the direct, immediate intuitive apprehension of God.

This spiritual discipline is to be practised once a day, for a short time to begin with; then the time is to be gradually increased; then, thrice a day. To practise it any of the following times may be chosen according to convenience: on waking up in the morning; at noon; in the afternoon or evening; before sleep at midnight. In this way, 'God-consciousness' is to be practised more and more extensively as also more intensively (i. e. with devotional fervour) till it pervades and becomes co-extensive with our Self consciousness'.

Another very important thing about this meditation is that, when it is practised, no *imaginary* form of the Deity (representing the *Mantra* given by the Spiritual Teacher) is to be brought or kept before the mind's eye. This helps to leave the field clear for an *actual*, real, manifestation of the Divine.

(ii) 'Reciting the Glory of God' (*Bhajana*) is to be done thrice a day to develop fervent devotion to God. Such feelingful devotion (*Bhāva*) sustains our daily Meditation which is also to be done thrice a day, and adds depth to it. Gurudeva, at the command of his Spiritual Teacher, edited a wonderful little book of *Bhajanas* (*Nityāñemavālī*) for the daily use of devotees.

(iii) 'Thoughtful Reading of Spiritual Literature' (*Pothi*) is also to be done thrice a day to sustain and renew our intellectual interest in spiritual life, and to provide an effective intellectual fence for protecting our daily Meditation from the disturbance caused by stray doubts, wandering illusions passing fancies etc. Gurudeva, with his amazing powers of intellectual analysis and synthesis and with his sterling sense of the practical, has written books which provide us with selections, arranged in a spiritually constructive order, from the writings of Marathi, Kannada and Hindi Saints. These selections form ideal material for the devotee's day-to-day spiritual reading.

(iv) 'Cultivating the company of Devotees of God' (*Satsanga*) and of no one else forms an essential part of the Spiritual Discipline. The company we keep can make or mar our spiritual life. It is a truism to say that 'good company reforms the evil and encourages the good to become better while 'bad company' spoils the good and encourages the bad to become worse. Spiritual life is a plant of rare delicacy which thrives in the company of devotees of God, but is blighted by the company of the immoral and the ungodly. This '*Satsanga*' may be spoken of as providing the ideal condition for the sustenance and development of the other three disciplines of '*Nama*', '*Bhajana*' and '*Pothi*'.

It may be said that the four disciplines of '*Nama Pothi*' '*Bhajana*' and a '*Satasanga*' take care of the 'intuitional' 'intellectual', 'emotional' and 'socioethical' aspects of an aspirant's Spiritual Life, respectively. There is a unique spiritual experiment, made current by the Spiritual Tradition to which Gurudeva belonged which expects the disciples to come and live with their spiritual teacher for the whole month of *Sravana* every year. Sri Bhausaheb Maharaj used to conduct such a unique school of Spiritual Studies "and this tradition was scrupulously maintained by Sri Amburao Maharaj and Gurudeva. Such learning of the Theory and Practice of Spiritual Life, for one month every year, in the inspiring presence of the Spiritual Teacher, provided ideal opportunity for the immediate resolution of their intellectual

doubts, emotional disturbances and spiritual problems of the disciples. Further it enabled the disciples to strike a balance between his material life and spiritual aspirations, and taught him how to co-ordinate the two for the better development of both.

6) *Scientific analysis of Spiritual Experiences*

Spiritual Experiences are stages on the Path of the Spirit, indicating to the Pilgrim the progress he has made Godward. From Vedic times to this day, Saints and Mystics endowed with exalted spiritual experiences, kept them mostly to themselves and told others that these experiences belonged to that domain which lay 'beyond the realms of thought and speech'. If they spoke about spiritual experiences at all, it was confined to the small esoteric circle of their closest disciples. This kept the rest of mankind in almost total ignorance, for centuries, about the content of spiritual experiences which form the very fabric, as it were, of spiritual life. This, in turn, led to the exploitation of the spiritual ignorance of mankind by charlatons and hypocrites who could, just by sitting in silence for a long time, claim to have spiritual experiences without having them at all! This went on and on for a long, time indeed.

Gurudeva came to us in this Age to enlighten us, as it were, regarding the so-called mysteries of spiritual life. He has said that he had taken to the study of philosophy in order to find intellectual and rational justification for the spiritual life he was leading and the spiritual experiences he was having. Thus, on the one hand, he was endowed with varied, progressive and exalted spiritual experiences and on the other hand, the modern scientific methods of critical analysis and scholarship had been also mastered by him. Thus he was uniquely qualified to apply the scientific method in the esoteric field of Spiritual Experience, and was the first to write a grammar, so to say, of spiritual life in the history of the literature of the world. He has written books on the *Upanisads*, the *Gita* and the spiritual writings of Marathi Kannada and Hindi saints.

In these books, (i) he has arranged the literary material at hand, in a spiritually constructive order, (ii) he has discussed the genesis, growth and culmination of spiritual experience (iii) he has analysed and classified spiritual experiences into forms like photic, morphic, phonic, olfactory etc. and discussed their relative order and merit, their varieties their effects, and so on. The spiritual path has been so very clearly lighted up for the first time in the history of the human race, in order to tempt modern man to tread it with an alert mind and open heart, for his own ultimate illumination and bliss and for the moral and spiritual regeneration of mankind.

7) Spiritual Life as a Eternal March towards Perfection :

The doctrine of 'Asymptotic Approximation to God' states that "one can reach God so near as to be only just short of Him", that we can asymptotically approximate to God but cannot become God. Saints like Jñānēśwara and Ramadasa have spoken of this doctrine which Gurudeva upholds, renders more explicit and enunciates very clearly. This doctrine turns spiritual life into an 'Eternal March towards Perfection' it implies that reaching the goal of God-realization (*Saksarkara*) does not mark the end of the spiritual journey at all, but rather the beginning of the real spiritual life and career of the God-intoxicated Saint ! It further implies that as long as the Man of Realization resides in the human body, he cannot and should not be identified one hundred percent, with God-hood, in which he completely merges the moment he gives up his body. This is not to deny that the God, Realised saint, during his moments of exalted spiritual experiences, merges in and attains at one-ment with God; during such moments the saint is entirely bereft of body-consciousness, naturally. The doctrine is only a warning against identifying a saint entirely with God during his earthly existence.

If this doctrine is properly studied and accepted generally in India, it will cut at the root of the spiritual humbug of all those pseudo-saints who, with little spiritual practice

and experience behind them, or none at all, forcibly usurp the throne of God with impunity and without authority, and exploit the spiritual hunger of credulous, gullible and ignorant people, for personal profit and pleasure. Such spiritual hypocrisy renders turbid the clear stream of spiritual life in this country; it has had a field day for too long indeed ! May the general understanding and acceptance of this doctrine of spiritual life being an 'Eternal March towards Perfection' mark the death knell of false spirituality for all time !

8) *Ethics in Spiritual Life :*

Gurudeva has selected and separately classified excerpts from the spiritual literature of Marathi, Hindi and Kanrada saints, which deal eloquently with the 'necessity of Moral Preparation' in spiritual life. He never failed to underscore the important role played by moral conduct in spiritual life. His books contain a wonderful analysis and discussion of 'Virtues to be cultivated' and 'Vices to be avoided' by the spiritual aspirants.

Gurvdeva and his Spiritual Tradition followed one rule without exception and it was this : At the time of spiritual initiation, the spiritual aspirant was required to take two vows before the Spiritual Teacher : (i) That he will lead a moral life which will be totally free from all blemish from the sexual point of view (*Paradārā-tyāga*), and (ii) That he will lead an incorruptible life from the monetary point of view (*Paradravya-tyāga*). Those who frankly hesitated to take these two difficult vows were positively dissuaded from taking initiation. Woman and Wealth are the two principal temptations, traditionally known, which pose a constant threat to the moral purity and well-being of man. No slight to womankind is intended here; all that is meant is that men and women, on entering spiritual life, have to be extra-careful in their relations with the other sex, because their spiritual life can be sustained only by the moral purity of their conduct. As for the lure of wealth and the attraction of the enjoyments it brings, one glance at to-day's money-mad world is eloquent proof of the disasters it can bring.

So, the two vows taken at the time of Initiation make the spiritual aspirant permanently aware of this twin-threat to his moral and consequently, spiritual life.

Gurudeva has often said that moral purity and spiritual elevation go well together, each helping the other to grow and develop and that in a man of God realization, moral and spiritual excellences meet and reach their zenith. Once all people truly understand this intrinsic relationship between Morality and Spirituality, they will not be misled by pseudo-saints whose only liberation consists in their licentious, ethically unfettered behaviour! Just as the wrong interpretation of the statement "Spiritual experience transcends human reason" leads to the false equation of 'spiritual' with 'irrationality', so also the wrong interpretation of the statement "A man of spiritual realisation transcends all laws of morality" with 'immorality'! Nothing could be farther from the truth! Just as spiritual experience transcends human reason but does not contradict it, so also a 'Man of Realization' may transcend all moral laws but he *never* transgresses them.

9) *Social value of Spiritual life*

Gurudeva has said that a person leading a Life of the Spirit cannot but be useful to society. Such a person is a living illustration of pure, moral life; along with his spiritual disciplines, he performs his own worldly duties, in a diligent and selfless manner, and thereby helps to elevate the moral and spiritual tone of society and to instil a sense of duty among the people. In the world of to-day, whether the society be communist or capitalist, there is a growing awareness of two basic conditions of human progress and prosperity: (i) The need of basic moral sense to sustain the fabric of society and its human institutions, and (ii) the need of the individual's awareness of his own duties and responsibilities. The Spiritual Teacher, living a Life of the Spirit while pursuing his normal duties in society, teaches both these vital lessons to all, by his living example and enlightened precept, and thus helps directly in the solution of

these two vital problems facing mankind to-day. Further if the spiritual discipline he teaches is practised by more and more people, it will help to offset today's growing material comforts 'without' by a greater spiritual awareness 'within' and thus restore the balance in human personality. In short, the presence of people leading a spiritual life is a 'must' for the well being of society.

IV Conclusion

To conclude: Here are some of the unique things which characterized the Life of Gurudeva Ranade : (1) He lived the normal life of a householder, worked as a Professor of Philosophy and retired as the Vice-Chancellor of Allahabad University; simultaneously, he practised intense spiritual disciplines throughout his life, attained the highest spiritual experiences and lived a life of God-realization thereafter. He thus excelled in both worldly life of (*Samsara*) and spiritual life (*Parmārtha*). (2) After attaining Realisation himself, he gave spiritual initiation and help to countless aspirants seeking spiritual enlightenment, experience and bliss, and also continued to practise spiritual disciplines rigorously himself. In him, thus, one could find the rare combination of a Spiritual Teacher (*Guru*) and a spiritual aspirant (*Sādhaka*) ! (3) With all his spiritual sublimity and intellectual brilliance, he bathed his spiritual disciples and associates in a constant shower of boundless love and solicitude. It was this universal love of his which tied them all to him, and through him to spiritual life. He thus combined in himself the finest qualities of the head, the heart and the soul. (4) He wrote a number of outstanding books with the sole purpose of serving an urgent spiritual need of mankind; this proved that he could move with rare ease and attain exceptional heights in both the fields of intellectual scholarship and spiritual realisation; he thus excelled in *Śaddjāna* as well as *Nihśabda-jñāna*. (5) Gurudeva gathered all these exceptional achievements to his credit while, for more than half his life, he lived under the ever-present shadow of a dread disease like T. B. and continuously suffered from many other ailments too numerous to mention ! And yet his face beamed with beautiful spiritual joy, at all times of the day

and night ! Further, the boundless energy and enthusiasm he displayed in all his activities, kept his associates on their toes - and on the run ! at all times of the day and night ! He thus combined in his person intense, continuous physical suffering, with ever-flowing spiritual energy and bliss.

6) Gurudeva successfully managed to hide his exceptional spiritual stature behind the facade of continuous spiritual austrities; in his talks, speeches and writings also he managed to keep himself hidden by making a practice of always expressing himself through the words of another but while keeping himself hidden, he scattered broadcast the secrets of spiritual life which were kept well-hidden for centuries, this he did, to fulfil the need of this Age. Modern man and his Age owe this great saint a debt of gratitude which, well, they can hardly ever repay !

From Pathway to God Vol I 1966

**-Dr. Aravind Vinayak Apte M.A., Ph.D.
Bombay**



It has been one of the principles of life not to be ashamed of my own ancestors. I am one of the proudest man ever born; but let me tell you frankly, it is not for myself, but on account of my ancestors. The more I have studied the past, the more and more of this pride has come to me and it has given me the strength and courage of conviction; it has raised me up from the dust and set me working out the great plan laid out by those great ancestors of ours.

— SWAMI VIVEKANAND

Chaturvarnya in Vedic Times

The caste system in the Hindu Society has been a stumbling block in the unity and brotherhood of the Hindu Society since long times. Even today the Hindu Society, which is the major constituent of the nation appears fractured into various castes & sub castes with unsurmountable problems of superiority & inferiority complexes. The caste feelings are so ingrained that even in case of conversions to other religions the individuals carry the caste feelings with them to pollute their new religion also.

Many people ignorantly believe that the present caste system is the chaturvarnya system itself as proponuded in in vedas, smruti's & Bhagwat Geeta. In that case, one will tend to say that our seers, sages and even Bhagwan Shrikrishna have made a gross mistake in constructing the Society on the chaturvarnya system. However, it is not so.

The Vedas and Bhagwatgeeta give the basic thought in the formulation of the chaturvarnya system. They lay down the qualities, duties and responsibilities that go with each of the four varnas. Nowhere it is mentioned that varnas were based on birth. The seers & sages had the vision of the society as Samaj-Purush (समाज-पुरुष) who is nurtured, strengthened and protected by the four varnas as the arms, feet, torso and mouth i. e. speech do all the work for the body and keep it fit. As all the limbs are of equal importance to the body, so also the four varnas for the society. There was no question of one varna being considered superior to others. ब्राह्मणो मुखमासीत् बाहुराजन्य कृतः । उरू तदस्य यद्वैश्यः पदभ्यां शूद्रो अमायत, therefore, only indicates the broad outline of duties the four varnas have to perform. The Brahmins have to take care of the learning and teaching of the whole society and not only of themselves. The

Kshatriyas have to defend the whole of the society by strength of their arms. The Vaishyas have to look after the wealth of the society and not enrich themselves at the cost of the society, by their firm seat in trade and commerce. The shudras have to assist all the above three varnas in carrying out their duties by their service even by physical labour. Since none of varnas were based on birth, there was interchangability and equality, as one brother in a family could become a Brahmin and other a shudra or Kshatriya or Vaishya according to his capabilities and likings. चातुर्वर्ण्यं मया कृतं गुणकर्मविभागशः । तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् । indicates the above, Later emergence of Sikhism is an example of the same as one son in each Hindu family became Sikh to build up a warrior race to answer the challenge of the times. But there was no feeling of superiority and inferiority.

The qualities required in a Brahmin are indicated by the following Shloka in Bhagwat Geeta शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च । ज्ञानं विज्ञानमास्ति त्वयं ब्रह्मकर्म स्वभावजम् ।

शम & दम is the quality of training and controlling the senses so that they become disinterested in sensual pleasures and using them for attaining higher knowledge. तप is reducing the Ego through discipline & sacrifice & ultimately striving for self-realisation.

Shuchita or Shouchyam means cleanliness not only of the body but mind also. Unless the thought to do good to others is firm in his mind, his actions do not become unselfish and principled. When this drips down in one's behaviour, then only one's speech & teaching is effective and make an imprint on others.

धर्मा is the capacity to bear the burden of others without complaint like the earth bears the burden of all plants, animals and inanimate things calmly,

आर्जव is that nature which sympathises with all persons, even if he is an enemy. Enmity is for the wrong action and not for the person.

ज्ञान is that knowledge which takes us to divinity

विज्ञान is the method of taking action, like meditation to become one with divinity (or God),

आस्तिक्य is moulding one's behaviour as ordained by Shastras.

Vedas indicate that a person who has the above nine virtues (गुणकर्म) and can study the various shastras and teach them to others only deserves to be a Brahmin. This shows that our Seers did not want the teachers to give empty sermons but be endowed with knowledge, experience and exemplary behaviour.

The seven virtues required to be a Kshatriya are given as follows by Bhagwan Shrikrishna in Bhagwat Geeta.

शौर्यं तेजो धृति दक्षिणं युद्धे चाप्यपलायनम् ।

दानं भीष्मभावस्य क्षात्रं कर्म स्वभावजम् ॥

Like the sun who does not depend on any light from others or like the lion who does not expect help from others for hunting, a kshatriya has to take the initiative on his own for adventurous action. This is शौर्य and Bravery required in a Kshatriya.

तेज or Brilliance is that quality which makes a person supreme like the sun even in the presence of all nakshatras. To overwhelm others by his Supremacy and not to vacillate even in face of adverse situation is the quality of तेज.

धैर्यं or Courage is that quality which makes a person judge the situation through the eyes of his intelligence even if the sky falls on him.

दक्षत्वं or Alertness is the quality which makes a person aware of good or bad effects of his action, before he embarks in it. The ability to take action by the combined effort of body and mind. Such that one will not have to repent for his action, is termed as दक्षत्वं.

युद्धे अवलायन : Like the sunflower plant which always faces the sun, the Kshatriya has to face the enemy and not accept defeat by running away from the battle field.

दान : To give part or whatever one has got to help a person in difficulty without hesitation. This also applies to helping an enemy in starvation or dire difficulties.

ई वरभाव : To protect all beings as one protect ourselves and treat them with respect and sympathy is termed as ईश्वरभाव. It includes to serve all beings selflessly as they are manifestation of God.

The Vedas indicate that a person who has the above qualities in his nature shall be called a क्षत्रिय.

Vaishya कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावनम् (गीता)

Agriculture, Cattle-breeding and commercial activities like selling-articles with due profit comes under Vaishya-Vritti. Honesty is understood to be part of all activities.

Shudra-To assist all the above three varnas in various activities with their service including physical labour for the welfare of the society is the duty of Shudras.

अतिशूद्र Those who are not honest in activities and adopt selfish and corrupt practices are not included with four varnas. They are called अतिशूद्र.

From the above it will be clear that the Caste-system we have to-day has no similarity at all to the original Chaturvarnya system. There are a number of examples in Vedic Puranic literature where we notice that those who have taken birth of Shudra families have risen to become not only Brahmins but sages also. Had this system been followed the Hindus society would have been a vibrant, Spiritual society as envisaged by the seers and sages.

Instead, the caste system has through the Achar-Samhitas to wind and split the society in rigid groups with

little feeling of brotherhood, which is an essential requirement of any society to be effective in building up a healthy nation. Dr. Ambedkar had also envisaged that twenty five years of efforts and concessions in educating and uplifting the lower classes will bring them on par and after that the Hindu society will progress as united entity on acknowledged modes of merit and competition. Though it takes time, there is no alternative to achieve the same, through intensive efforts.

Reference :

- 1) *Bhagwat Geeta & Dnyaneshwari*
- 2) *Vedas & Puranas by S. K. Deodhar & Dr. P. N. Joshi*

—P. D. Dharwadkar

REQUEST

All the Doners of A. C. P. R. Belgaum are requested to communicate their present address to the Secretary, A. C. P. R. Belgaum-11 in a Post Card as it is urgently required for preparing voter's list of Doners.

Eternity Compressed In Time : My Reminiscences of Shri Gurudeva

Though I was fortunate to have come in contact with Shri Gurudeva Ranade Sahib in May 1950 at a relatively young age of 23 years and subsequently visited Nimbal/Allahabad in every summer break and X'mas holidays till 1955, I have not till now tried to put my reminiscences in black and white. All the same, those precious reminiscences have all along been my only life-sustaining ambrosia which I have been continually partaking throughout the last forty-three years. As such the reminiscences in my case are no longer memory traces weakened by the passage of time. They are vivid living experiences occurring in the present in the company of Shri Gurudeva. They exemplify the marriage of Eternity and Time.

I must make it clear that my first visit to Nimbal Ashrama in May 1950 was not motivated by spiritual considerations. At that time I was studying as a Rajputana University (now Rajasthan University) Research Scholar for my Ph. D. thesis entitled "Absolutism in the East and the West" under the guidance of Professor V. H. Date, Head of the Department of Philosophy, Jaswant College, Jodhpur. Prof. Date was an ardent disciple of Shri Gurudeva Ranade Sahib, and his very mission in life was to uplift his students and friends spiritually by advising them to go to Nimbal, where, as he put it, a philosopher-mystic of a rare stature flourished the like of whom comes to this world only after a lapse of thousands of years. He told me, "As your thesis involves a comparative study of Indian and Western currents of Idealism and their evaluation from the view-point of Mysticism, you would be immensely benefitted by the guidance of Prof. Ranade Sahib." Dr. Date directed me to go to Nimbal as an intellectual seeker rather than as an spiritual aspirant, in as much as he rightly assessed me

as a student who set much store by his so-called keen intellectualism.

When I reached Nimbai in the after-noon of the final days of May 1950, I found that Dr. Date with his family was already there. The bell for the "sitting" rang and the disciples hurriedly proceeded to the new house of Shri Gurudeva. Dr. Date took me there, and introduced me to Shri Gurudeva as his Ph. D. student. I bowed reverentially at the feet of the great philosopher-saint who was bubbling with immense spiritual energy, though physically he was lean and thin. His face was aglow with joy, and his beautiful eyes glanced at me with affection. While he busied himself with lighting practically a whole broom of incense sticks, the servant brought a disc-full of burning coal and placed it before him. Shri Gurudeva took a handful of sandalwood powder mixed with incense material and sprinkled the same over the live coal. And lo ! the fragrant smoke spread through the varandah creating a delightful setting for the "sitting" which used to be a combination of personal inquiries, reading of spiritual literature, singing of a devotional song or two, serious discussion, reminiscence, and finally Bhajana and Arati.

Then Shri Gurudeva asked me as to how far from Jodhpur was located Merta, the birth-place of Mirabai, the renowned princess-saint of Rajasthan. When in reply I told him that Merta was hardly eighty miles from Jodhpur, he directed me to narrate the life-story of Mirabai to the gathered Sadhakas. He further said that I should speak in Hindi even though many in the assembly might find it difficult to understand the language. "But let them learn Hindi which is destined to become our national language," he remarked. Fortunately for me, I had offered Hindi Literature along with Philosophy and English Literature at my B. A. The courses of Hindi Literature in part consisted of the poems of medieval Hindi saints such as Surdas, Tulsidas, Kabir, Mirabai and Nanaka among others. These things were fresh in my mind so that I could narrate adequately Mira's life. In those days Shri Gurudeva was

finalizing his work on the 'Paramatha Sopana', the source-book of his epoch-making treatise 'Pathway to God in Hindi Literature'. The entire manuscript of 'Paramartha Sopana' containing the Padas and Dohas, their paraphrase in prose, and detailed notes and comments was getting ready for the press. Shri Gurudeva decided that the paraphrase portion be fully revised. So for full three weeks from morning till night his Hindi knowing students Messers B. R. Kulkarni, Prahlada Kulkarni, Bhau Nimbargi, Madhu Kumthekar, Prakash Chandra Sharma and myself sat at the feet of Shri Gurudeva doing revising work under his guidance. Even during the "sitting" the "Paramartha Sopana" dominated. It was my rare luck that my very first visit to Nimbal brought me in very close personal contact with Shri Gurudeva when I was still a 23 year old student. There were moments when in my boyish immaturity coupled with a false sense of my intellectual competence I would argue with him about the interpretation of some word or phrase. He would show his anger at my inability to distinguish between the literal and the mystical meanings, but would soon become soft on realising my frightfulness.

During those precious three weeks, I was occasionally asked by Shri Gurudeva to sing a Hindi Pada. I would sing with great feeling, and every time a classical touch would automatically embellish my singing. I felt that inspiration was subtly coming from Shri Gurudeva who visibly appreciated my singing. He would then ask Dr. Paripatyadar of Solapur to inquire from me as to the 'Raga' in which I sang the particular song. Dr. Paripatyadar incidentally revealed that he could not pick up classical music despite his keen efforts. Then he went to Inchgiri Matha and sat at the Samadhi of Shri Bhausahib Maharaj crying and fervently praying to the Maharaj to fulfil his desire for attaining proficiency in classical music. Shri Maharaj granted his prayer and the doctor gained command over classical music without any outside assistance.

The "sittings" were undoubtably the outer manifestations of the inner richness of the many-sided personality

of Shri Gurudeva. His spiritual heights, philosophical depths, intellectual acumen, for the welfare of disciples, heartfelt mercy for all living beings, affection for children, kingly dignity amidst utter simplicity unsurpassable devotion to his Guru Shri Bhausahib Maharaj each of these qualities and something eluding any description found expression during the 'sittings'. He would make everybody present feel that he had a special love for him. He had a sixth sense of picking up the unique quality of every individual and praising it, so that one felt one's value in his august presence. His greatness consisted not in making the individual feel dwarfish before him, but an awakening in him the sense of his own worth.

The Ashrama cat would invariably drop in while the "sitting" was on, and by his 'mew mew' would let Shri Gurudeva know how much hungry he was. However busy Shri Gurudeva might be in discussing some point, he would tell the servant to bring a plate of rice and a tumbler of milk to feed his uninvited guest. On one occasion the same cat injured his paw and came limping to Shri Gurudeva and showed him his painful foot. Immediately Shri Gurudeva called for some lotion and cotton to give first aid to the V. I. P. patient. The clever animal paid regular visits during "sittings" for treatment of the injury at the hands of Shri Gurudeva.

Shri Gurudeva's great love for children was evident from the way he cut jokes with his 2 year old granddaughter Nandini whenever she walked in during the "sitting" in a playful mood to attract his attention. While even the elderly sadhakas participated in the "sittings" with all solemnity and a sense of awe in the presence of Shri Gurudeva, Nandini could easily put her grandfather in a very affectionate lighthearted mood and even amidst serious spiritual "sittings" Shri Gurudeva played a prank or two with the child, thus showing his affection for the innocent kid.

I remember how much concerned Shri Gurudeva felt about the future of all his disciples. Mr. Bhau Nimbargi had

developed severe myopia in both his eyes. Shri Gurudeva told me with anxiety, "Mohan Lal, this lad wears glasses of - 12 and -14 numbers even at this age ! What will he do in life if he does not get a suitable job because of this abnormal myopia ? " That his concern for Mr. Nimbargi had ensured for the latter a secure future became evident when years later I was informed that he was employed as a high official in a reputed bank. Mr. Madhu Kumthakar also entered Maharashtra Government Administrative Service and rose to the level of a secretary. Mr. B. R. Kulkarni who was affectionately called B. R. by Shri Gurudeva became Professor of Philosophy, and subsequently held a key post in the RAW due to former's grace I too lived entirely on Shri Gurudeva's grace and steadily advanced in my academic career to occupy the Chair of Professor of Philosophy in the University of Jodhpur (now Jai Narayan Vyas University), Jodhpur against all odds. As St. Rama Dasa has aptly put it, "जा साधूच्या अकित जीव जाला । त्याचा अमे मार निरञ्जनाला ।" i. e., 'one who has been accepted by a saint is taken care of by God Niranjana.'

To return to my narration. Shri Gurudeva was extremely pleased with me during those three weeks, and I surmise that he wanted to initiate me in spiritual life. I guess it was at his instance that Shri M. S. Deshpande made discrete inquiries from me about the Deity I worshipped. At that stage of my life, I had no idea that the real spiritual life begins after the imparting of the Name by the Guru. My teacher Dr. Date had left for Kolhapur soon after I arrived at Nimbal. He did not specifically instruct me to seek the Name from Shri Gurudeva. Again, my first visit to Nimbal was for the academic purpose of seeking Prof. Ranade sahib's guidance for my Ph. D. thesis. He directed me to discuss the topic with Prof. N. G. Damle, who was kind enough to suggest some basic books viz, J. H. Muirhead's "Platonic Tradition in Anglo-Saxon Philosophy", Hiralal Halder's "Meo Hegelianism" and Edward Caird's monogram on 'Hegel' among others. I found 'Hegel', some back numbers of the 'Mind' and the 'Indian Philosophical Quarterly' in the

personel Library of Shri Gurudeva. This material gave me the much needed sense of direction in the vast literature of Absolute idealism.

Elderly sadhaka's might be remembering how much difficult it was in those days to stay more than a few days at Nimbai Ashrama for new-comers like me. There were no separate rooms with electricity fittings and water-taps, lavatories, bathrooms as we find at the present time. All visitors had to be accommodated in the old house (जुना घर) and three to four rooms located in line with the Post Office. Long-staying sadhakas settled in the rooms adjacent to the Dhyana Mandir. Only one meal was provided in the afternoon besides morning and afternoon tea and plateful of boiled and salted moonga or 'उसल' at about 11 a.m. One had to supplement one's diet by biscuits and snacks and plentins etc. The revision of the 'Paramartha Sapana' having been completed in three weeks, I expressed to Shri Gurudeva—my desire to leave Jodhpur immediately.

Next morning Shri Gurudeva who had gone to the old house for meditation sent word to me with his servant to see him immediately. I hurriedly proceeded towards the old house and having approached him bowed at his feet reverentially. He had got prepared the tea. The servant placed the kettle and slowly poured tea in my cup. Even while pouring tea he enquired from me affectionately if I could wait at the Ashrama for a couple of days more. I can now surmise that the reason behind his wish for my prolonged stay was his intention to formally initiate me. He imparted the Name on particular week-days only through either Kakasahib Karakhanis or Kakasahib Tulpule. Presumably one of these venterans must be due for arriving at the Ashrama in a couple of days. But my ignorance about the matter came as a bar, and Shri Gurudeva permitted me to leave Nimbai as per my wishes.

On my return to Jodhpur, Prof. Date asked me if I had made a request to Shri Gurudeva to initiate me. On hearing from me that I had not done so, he directed me to visit

Allahabad where Shri Gurudeva used to go every winter for staying in his Hastings Road Bungalow on the Draupadi Ghat. He told me that apart from praying to Shri Gurudeva for my initiation, I could utilize his very rich personal library for my research. I reached Allahabad in February 1951. It was extremely cold there, and Shri Gurudeva had instructed the relevant quarters to provide hot water for me to bathe. But somehow I could not get hot water for my bath. Cold bath coupled with the mosquito swarms descending with night fall on Allahabad made me sick, and I could not stay there for more than a week. I sought Shri Gurudeva's permission to leave for Jodhpur in view of my continued fever. Before leaving when I prayed to him for my initiation, he said, "Come to Nimbal for that purpose."

The two-year period of my University Research Scholarship ended in June 1951. I took up Lecturer's post in a college not far from Delhi for which I was selected miraculously despite a keen competition from some local candidates. But at the end of the session in March 1952 I decided to leave the job in order to devote myself to whole time research. My father had retired, and my mother's salary from teacher-ship could hardly make the two ends meet. So my wife entered service as a teacher. But doing the job even while nursing our first born daughter proved to be too much of a burden on her and she fell ill. It was in such a difficult situation that I wrote a letter to Shri Gurudeva in July 1952 conveying to him my predicament. Shri Gurudeva's reply dated 1.8.1952 was a remarkable act of his Grace on me. That letter has been carefully preserved by me, for it served as a veritable blueprint of my total future life chalked out by my Sadguru. It expressed his intense concern for the unsatisfactory life I was leading, appreciated my devotion towards him, pointed out that Sadguru's grace alone enables one to cross successfully the worldly ocean, advised me to spend my days in 'Saraswati Aradhana' and 'Sadguru Bhajana' waiting for happy days in life courageously, blessed me for my ultimate rise to mental peace over and above mundane

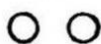
happiness and misery. directed me to follow in the footsteps of my worthy councillor Dr. V. H. Date who had successfully gone through all mundane favour and disfavour, and assured me that my devotion and attachment to him gained by coming in personal contact with him at Nimbal won't go fruitless. Obviously, the letter proved to be the most significant watershed in my life.

(To be continued)



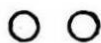
Forgiveness if weak & passive, is not good; fight is better. Forgive when you can bring legions of angels to an easy victory.

— SWAMI VIVEKANAND



Our task is to translate ancient knowledge into modern equivalents. We have to clothe the old strength in a new form. The new form without the old strength is nothing but a mockery. Almost equally foolish is the savage anachronism of an old time power without fit expression.

— SWAMI VIVEKANAND



The emancipation of Bharat was possible only through the blending of Jagadguru Adya Shankaracharya's intellect and Lord Buddha's great Compassion.

— SWAMI VIVEKANAND

Book Review

Presuppositions of India's Philosophies by K. H. Potter
First Indian edition 1991; Motilal Banarasiidass Publishers.
Delhi, Rs. 150/-

The book was first published in 1963. The author, though westerner, intended it as an introductory text for courses in the philosophical systems of classical Indian thought. The aim of this review article is to assess the merits and demerits of the work as a text and also as a book of general interest. Each chapter is briefly reviewed and at the end, in the sequel, general evaluation of the book is also given. There are twelve chapters and in each chapter the author tries to impose western assumptions about the nature of philosophy regarding Indian tradition which has different orientation. The central concept of freedom (mokṣa) has been understood by the author mainly on empirical considerations. And it is necessary to assess the views of the author present in each chapter.

In the first chapter entitled 'Freedom and its conditions' the author considers the four attitudes (namely artha, kāma, dharma and mokṣa), bondage and 'karma'; The distinctions between dharm and mokṣa, renunciation and resignation, transmigration and the necessary conditions of freedom. The author is of the opinion that Platonic idea of the Good or of moral perfection is different from Indian view of freedom, because the idea of Good implies the control of passions by the intellect, so that the reasoned life was the best life, but the notion of freedom in Indian context does involve not only rational control but complete control over one's environment. Accordingly the notion of freedom is inclusive of the idea of Good. However the four puruṣārthas as attitudes are kept in a different order viz, artha, kāma, dharma and mokṣa instead of dharma, artha, kāma and mokṣa and they are called as "the aims of life". Traditionally dharma as duty

ought to be first without which there are no artha and kāma. Strictly speaking the main value for realisation is mokṣa (freedom) and the remaining three are supplementary values which serve as necessary conditions for the attainment of freedom according to pravṛtti-mārga. It is necessary to incorporate another parallel scheme or puruṣārthas namely dharma, and mokṣa suitable for nivṛttimārga or the path of renunciation in which artha and kāma have no place. And dharma alone plays its role in the path of freedom.

Second chapter is about 'Knowing Oneself'. The author tries to explain the possibility of self-knowledge in order to show that renunciation is possible with respect to the fruits of a certain kind of action, which are open to verification. Once again the author has put his discussions within empirical frame-work and his explication of verification and falsification roles have very little significance. There are many primary sources providing rich materials for the concept of self-knowledge. And the author has not made any attempt to go to the primary sources. But oddly enough he refers to a western source book (p. 35) which is irrelevant. It is necessary to see the interrelationship between freedom and self-knowledge.

Next: 'Renunciation, the path to freedom' is the subject matter for third chapter. In this context the author considers the path philosophy in which there is a systematic approach to the goal. Karmayoga, bhakti-yoga, and jñāna-yoga are the paths to freedom. The author (p.44) says that Śaṅkara could allow only knowledge as a path, since path of action is meaningless in his view. However this is not so, because Śaṅkara himself being an active person recognised the role of good action as an aid to jñāna-mārga.

The fourth chapter on 'How speculative philosophy comes in' is loaded with western views about the philosophical method. Of course the criteria of adequacy, accuracy, consistency and clarity have universal significance. And it is necessary to formulate the important criteria of an adequate philosophical method. Most of the Indian systems provide a

comprehensive framework for human understanding of the spiritual values.

In the fifth chapter 'Good reasons in philosophical Discussion', the author interprets Indian theory of *pramāṇas* as theory of good reasons; and this is incorrect, because *pramāṇas* are rightly understood as the sources of knowledge. Methods of knowledge, means of knowledge, ways of knowing etc. are other adequate renderings for *pramāṇas*. *Pramāṇas* are even used in ordinary life. Even though traditionally there are six *pramāṇas* namely perception, inference, identification (*upamāna*) testimony (*S'abda*), *arthāpatti* (postulation) and Non-apprehension (*anupalabdhi*) the author considered only the first four sources of knowledge. Author's treatment of each source of knowledge is not comprehensive because he considers only the views of a few systems only. In author's (66) view most of the western notions like, *a priori*, *a posteriori*, analytic and synthetic, formal logic and informal reasoning are not available in Indian tradition. But this is a wrong approach, even if it is possible to make explicit some of the familiar western ideas with Indian counterparts. That would be a case of imposing western criteria on Indian framework. However it is possible to see the lacuna in Western thought simply because it does not contain fundamental ideas of Indian philosophy. It is necessary to appreciate Indian logical theory as an instance of epistemic logic. Epistemic logic is the theory of sound inference, it deals with formal and material conditions of a correct reasoning. Accordingly an argument is sound i. e. epistemically valid if it is formally valid and materially correct. Next, 'Freedom and Causation' is the subject matter for sixth chapter. Here the author has made an attempt to classify the systems into 'path philosophy' and 'speculative philosophy'. And within the class of speculative philosophy there are sub-classes namely 'progress philosophy' and 'leap philosophy'. It may not be possible to justify this kind of division because there are some common theoretical elements in most of the systems.

Further the views on causal models considering *Satkārya-vāda*, *asatkārya-vāda*, *anekānta-vāda* are just routine and there is no illuminating analysis of traditional ideas

Seventh chapter deals with 'Weak dependence relation'. There is an attempt to draw a distinction between contingent and necessary (causal) relations. There is a discussion on the notion of Inherence (samavāya) according to Nyāya-vaiśeṣika Systems with reference to the view of the critiques like Buddhists and others. Traditional infinite regress argument against inherence is considered and Nyāya solution to it is also discussed.

Next, 8th chapter is about 'The Jain theory of relations'. In this small chapter there is no comprehensive treatment of the textual matter pertaining relations. And there is no need of treating Jaina view of relations in a smaller chapter. It would have been appropriate to incorporate the material either in the preceding chapter or in the succeeding one maintaining the continuity.

Next 9th chapter deals with 'Strong dependence relations' in which the notion of pariṇāma is analysed. Sāṃkhya position is reviewed. There is a need to specify the ontological and epistemological factors in the theory of relations. The treatment of the positions of Rāmānuja, Bhartṛprapañca, classical Advaita and Neo-Advaita is somewhat satisfactory.

In the tenth chapter, 'the notions of negation and error' are discussed. The chapter mainly deals with the traditional theories of errors like, satkhyāti-vāda asatkhyāti-vāda etc. The treatment of the subject lacks novelty. However the notion of absence is wrongly understood as negation. Abhāva as absence is considered to be a category but negation is only a logical operation on a given proposition such that negation of a true propositions leads to false proposition and negation of a false proposition to true one.

Next 11th chapter is about 'leap philosophies' and it is difficult to agree with the author's view expressed here. The Western Orientation is rather puzzling. It is wrong on the part of the author to say that the attitude of many Indian Scholars is that the very framework of classical Indian thought is outmoded and the books are of historical orientation. The author must know that there is a general tendency to accept the eternal values in changing situations.

Lastly 12th chapter is about 'conclusions and outstanding problems' in which author is quite optimistic about the study of Indian thought.

A few general remarks : The author should have used standard translation for Sanskrit words instead of arbitrary renderings. Most of the chapters are overlapping. It would have been convenient to treat the chapters 1, 3 and 6 as one unit, similarly 5 and 11, 7, 8, and 9 could have been unified in order to develop the rigorous analysis of the concepts.

The book is to be revised ; and the revised edition may be very useful for the students, scholars and others interested in general understanding of ideas.

— Dr. R. I. Ingallli

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Dr. Jatashankara's book on " भारतीय समकालीन दर्शन में प्रो. रानडे के योगदान का समीक्षात्मक अध्ययन " is an excellent piece of research on the philosophy of the great contemporary Philosopher-Mystic Professor R. D. Ranade. Credit goes to the author not only for undertaking a comprehensive study of Prof. Ranade's works, but also for presenting his findings in chaste Hindi. One has to have a deep insight in Mysticism combined with Philosophic discernment for proper assessment of Prof. Ranade's tremendous contribution to Philosophy and Religion. Dr. Jatashankara being a disciple of the reputed saintly scholar Shrirama Sharma Acharya of Haridwar could do the job in a befitting manner. He has assessed Prof. Ranade's contribution in respect of two main aspects, namely, his reinterpretation of the vedanta Philosophy by way of revealing its ethico-Mystical core, and his discovery of the metaphysical principles underlying the mystic experiences of the saints of India.

On the basis of his painstaking study of Prof. Ranade's works on the Upanisads (Chapter II), the Bhagawadgita (Chapter III), the mystics of Maharashtra (Chapter IV, and other Indian saints and philosophers (Chapters V & VI), the author concludes that according to Prof. Ranade Mysticism

is the culmination of Indian philosophy, and for that matter, of all philosophy Prof. Ranade solved the main problem of philosophy concerning the nature of God and the way to realise Him on the basis of his own mystical experiences, and inter alia demonstrated through his wide-ranging study of the mystics of East and West that his self-experience (svanubhuti) was also exemplified in the experiences of all other mystics irrespective of their age, crime, race and sex. There is an element of universality in the experiences of saints; and universality points to their objectivity and validity.

Dr. Jatashankara has very succinctly discussed the question of the criteria of Truth following Prof. Ranade in the first Chapter (PP. 17-21). After reviewing the shortcomings of the six classical Pramāṇas viz., Pratyakṣa, Anumāṇa, Upamāṇa, Śabda, Arthāpatti and Anupalabdhi, he points out that for Ranade the intuitional proof involved in Ātmānubhūti is alone the self-valid (svataḥ-prāmāṇya) criterion of Truth.

Highlighting the manifold contributions of Prof. Ranade to contemporary Indian Philosophy, Dr. Jatashankara says that Ranade is the great commentator (Bhāṣyakāra) of the saintly literature of East and West; he is the propounder of Rational Mysticism which was hitherto thought to be a contradiction in terms; he identified Mysticism with Beatificism; he convincingly established 'Svānubhūti' as the highest criterion of Truth; he occupies a place of honour among contemporary Neo-Vedanta philosophers including Swami Vivekananda, Sri Aurobindo, Dr. Radhakrishnan, and K. C. Bhattacharya; and last but not least, he gave the message of One God, One Religion and One Humanity which was never so relevant as it is today.

All in all Dr. Jatashankara's book is a valuable contribution to philosophy in general and the Ranade Studies in particular. The publishers viz., the Academy of Comparative Philosophy and Religion, Belgaum have done a fine job by bringing out this gem of a book in Hindi language.

Dr. M. L. Sharma

**The Academy of Comparative
Philosophy and Religion Belgaum.**

**Quarterly report for the period ending
31-12-1993.**

1. Sri S. T. Kulkarni, Commissioner of Income-Tax Belgaum and Mrs. Kulkarni paid a visit to the Gurudeo Mandir on 12-11-1993. Shri Kulkarni expressed his happiness in general about the functioning of the Academy of Comparative Philosophy and Religion, Belgaum. He showed keen interest in the Philosophy of life, preached by Shri Gurudeo Ranade and purchased a few books on the subject. He also became a 'Donor' of this institution.

2. The Vaikuntha Chaturdasi Nama Saptaha was celebrated during the period from 23-11-1993 to 27-11-1993, in the Gurudeo Mandir Hindwadi Belgaum, as usual, in a most befitting manner. A good number of Sadhakas from various places attended the function. They generally engaged themselves in intensive meditation, performed Bhajan and also offered Arati. Lectures of Sri Ramanna Kulkarni, Athani, and Prof. B. R. Modak, Dharwad were arranged. On the last day, Mahaprasad was arranged to about 300 devotees who participated in the Saptaha. The function was well attended by out-siders as well as local People.

3. "The Yogada Satsang Mandal" Belgaum had arranged for meditation in the Gurudeo Mandir for three days from 3rd to 5th Decmber, 1993.

4. Dr. S. R. Gaydhani, 31 BELL E VUE ROAD Bourne Mouth DORSET BH 63 DD UNITED KINGDOM visited Gurudeo Mandir Hindwadi Belgaum on 27-12-1993. He generously donated One thousand sterling pounds (£ 1000/-)

to the Academy of Comparative Philosophy and Religion, Belgaum with a view to help in pursuing the aims and objects of Sri Gurudeo Dr. R. D. Ranade by the academy. We are very much thankful to Dr. S. R. Gaydhani for the donation. He camped in the Mandir on 27-12-1993 and expressed his satisfaction about the functioning of the Academy of Comparative Philosophy and Religion-Belgaum.

5. We have fixed Gurudeo Ranade Memorial Lectures on संत एकनाथ (Eknathi Bhagawat) for five days from 10-1-1994. The lectures will be delivered by Dr. (Mrs.) Kamalatai B. Vaidya, M. A Ph D., Miraj who has studied the subject in depth. The lectures are open to all.

We thank the following persons for their donation to the Academy of Comparative Philosophy and Religion, Belgaum.

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